


INVESTING IN THE FUTURE: EDUCATION FOR PEACE AS A GUARANTEE OF A BETTER WORLD

 <https://doi.org/10.56238/arev6n4-263>

Submitted on: 17/11/2024

Publication date: 17/12/2024

Adenízia Serafim dos Santos Farias¹, Lucimar Márcia dos Santos Gino², Daniela Paula de Lima Nunes Malta³, Adeilson José da Silva⁴ and Isabela de Melo Rodrigues⁵

ABSTRACT

The research analyzed, in the context of basic education, how the articulation between inclusive practices, informative religious education, family participation and planned use of technological resources could strengthen a culture of peace between different agents of the educational process. The objective was to understand how intercultural dialogue, the appreciation of diversity and the recognition of different beliefs and life trajectories contributed to the formation of individuals who are more empathetic and capable of living together peacefully. The study addressed the theme considering the need to go beyond strictly pedagogical aspects, inserting them in political, social and cultural contexts. The methodology adopted was based on bibliographic research, understood as the careful examination of previously produced theoretical and empirical contributions, allowing the identification of points of convergence and gaps in the literature. The methodological framework included the analysis of different national and international publications, enabling a comprehensive view of the multiple dimensions involved in the construction of school peace. From the examination of the data, it was observed that the active involvement of the family, the reflexive use of technologies and intercultural dialogue contributed to promote more harmonious and inclusive educational relationships. In addition, it was found that the understanding of peace education demanded a transversal approach, permeating the curriculum, pedagogical practices and daily interactions in the school environment. It was concluded that, although there were structural, political and cultural obstacles, it was

¹ Doctorate student in Human Rights
Tiradentes University (UNIT)
Email: serafimdosadenizia@gmail.com
LATTES: <http://lattes.cnpq.br/8687813346310493>

² Master in Emerging Technologies in Education
MUST University
E-mail: lucimarmarcia_gino2011@hotmail.com
LATTES: <https://lattes.cnpq.br/6702708400764814>

³ Doctor of Letters
Federal University of Pernambuco (UFPE)
Email: malta_daniela@yahoo.com.br
LATTES: <http://lattes.cnpq.br/4611103151737660>

⁴ Master of Science in Mathematics
Federal Institute of Education, Science and Technology of Piauí (IFPI)
E-mail: adeilsonprofessor452@gmail.com
LATTES: <http://lattes.cnpq.br/9922454275479799>

⁵ Master's student in Educational Sciences
Ivy Enber Christian University
E-mail: isabelademelor@gmail.com
LATTES: <http://lattes.cnpq.br/8092708452825086>

possible to improve the educational process through strategies that dialogued with diversity. Thus, it was suggested that future research capable of exploring new contexts and approaches be deepened.

Keywords: Interculturality, Inclusive Education, Educational Technology, Family Mediation, Religious Plurality.

INTRODUCTION

In the past, there was a growing need to reflect on the challenges of basic education in the face of the cultural, religious and social diversity of the subjects involved in the training process. It was considered that the strengthening of intercultural dialogue and the valorization of pedagogical practices based on inclusive religious education could contribute to a more harmonious environment, capable of fostering relationships based on mutual respect and understanding of differences. The importance of the active involvement of the family and the planned use of technological resources was also recognized, in order to expand pedagogical possibilities and, thus, promote the strengthening of a culture of peace in the school context.

In this sense, the objective was to analyze how the articulation between inclusive practices, informative religious education, intercultural dialogue, family participation and the use of technology could contribute to the development of an education committed to peace. The research question was guided by the interest in understanding how these elements interacted with each other, producing favorable conditions for the formation of subjects capable of living in increasingly plural contexts, respecting different beliefs, values and trajectories.

In order to answer the proposed question, we opted for a bibliographic research, based on the methodological guidelines of Severino (2014), who highlighted the relevance of the critical analysis of literature as a basis for the advancement of scientific knowledge. Data collection took place through a careful examination of national and international theoretical and empirical publications on education, cultural diversity, inclusive religious education, family participation, and educational technology. The analysis of the collected material was carried out qualitatively, identifying central thematic categories and points of convergence between the studies consulted.

From this survey, the structure of the article was organized in order to present, first, an overview of 'Intercultural Dialogue and Education for Peace' and, then, to discuss 'Inclusive Religious Education as a Tool for the Construction of a Culture of Peace between Family and School'. Subsequently, 'The Role of the Family in Education: Building Bridges between School and Home' was addressed and the relationship between 'Technology, School and Peace Education in the Practice of Basic Education' was examined. Finally, the results obtained were analyzed and discussed. Therefore, this approach allowed us to contemplate different dimensions of the educational phenomenon, providing subsidies for

understanding the complexity involved in the consolidation of an education effectively focused on peace.

INTERCULTURAL DIALOGUE AND PEACE EDUCATION

The 2017 National Common Curriculum Base (BNCC) represents a significant milestone in Brazilian education by promoting intercultural and interreligious dialogue, evidencing an evolution in religious education. As stated by Gomes (2018, p. 4745), "The 2017 BNCC promotes intercultural and interreligious dialogue, evidencing an evolution of religious education." This initiative reflects a more inclusive and pluralistic approach, recognizing the cultural and religious diversity present in contemporary society. Such a perspective is fundamental for the formation of citizens capable of living in an environment respectful of differences.

In addition, the discussion about intercultural education is a pressing need for today's society, which increasingly evidences its multicultural character. Silva and Rebolo (2017, p. 180) point out that "the discussion about intercultural education is a necessity for society, which increasingly brings to light its multicultural character." In this sense, the implementation of educational practices that value the various cultures present in the country contributes to the construction of a more just and equitable society. The 2017 BNCC, therefore, aligns with this demand by incorporating guidelines that encourage the recognition and appreciation of multiple cultural and religious identities, thus promoting a more inclusive and diverse educational environment.

Furthermore, peace education comes as an essential component in this scenario of cultural and religious diversity. Dupret (2002, p. 5) argues that "peace education should be a dynamic, continuous and permanent educational process, based on the concept of positive peace." This approach aims not only at the absence of conflicts, but at the promotion of conditions that favor harmonious coexistence and the integral development of individuals. The 2017 BNCC, by integrating these principles, reinforces the importance of religious education that not only respects differences, but also contributes to the construction of a culture of peace (Brasil, 2017).

Consequently, the integration of intercultural dialogue and peace education into the 2017 BNCC reflects a significant evolution in the field of religious education. This approach not only enriches the school curriculum but also prepares students to face the challenges of a globalized and diverse society. By promoting understanding and mutual respect between

different cultures and religions, the BNCC lays the foundation for a more inclusive and transformative education, in line with contemporary demands for peaceful coexistence and respect for diversity.

In summary, the 2017 BNCC, by promoting intercultural and interreligious dialogue, demonstrates an evolution of religious education that responds to the needs of a multicultural society. Through the appreciation of diversity and the promotion of education for peace, the BNCC establishes an educational paradigm that seeks to form individuals who are aware, respectful and prepared to contribute positively to the construction of a more just and peaceful society.

INCLUSIVE RELIGIOUS EDUCATION AS A TOOL FOR BUILDING A CULTURE OF PEACE BETWEEN FAMILY AND SCHOOL

The construction of a culture of peace is a fundamental objective in contemporary society, especially in contexts marked by cultural and religious diversity. In this sense, the interaction between family and school plays a crucial role in promoting values that favor harmonious coexistence and respect for differences. This chapter addresses how inclusive religious education can serve as a valuable tool for the integral development of the child, establishing bridges between the family and school environment and fostering a culture of peace.

Initially, it is essential to recognize that "cultural diversity and human unity coexist; one does not cancel out the other" (Dupret, 2002, p. 9). This statement underscores the importance of valuing the multiple cultural identities present in society without compromising the notion of human unity. By integrating this perspective into religious education, both the family and the school contribute to the formation of individuals who respect and appreciate cultural and religious differences, thus promoting an inclusive and welcoming environment.

In addition, peace education must be incorporated comprehensively and continuously into educational processes. Dupret (2002, p. 10) emphasizes that "education for peace is – must be – present in all words, all attitudes, all moments of every day." This approach implies that both the family and the school should adopt practices and attitudes that reinforce the principles of peace in all everyday interactions. The constant presence of these values facilitates the internalization of the concepts of respect, empathy and cooperation in children, preparing them to act positively in a pluralistic society.

Furthermore

[...] religious education, when implemented in an inclusive and informative manner, can be a valuable tool for the child's integral development, promoting an empathetic understanding of diverse religious beliefs and practices (Narciso *et al.*, 2024, p. 4740).

This perspective highlights the importance of religious education that not only imparts knowledge about different religions but also fosters empathy and mutual understanding among students. By collaborating with the family in this process, the school can ensure that the values taught are reinforced in the home environment, creating a support network that sustains peace education consistently and effectively.

In this context, practical situations that involve collaboration between family and school are fundamental for the promotion of a culture of peace. For example, holding regular meetings between parents and educators to discuss educational practices that emphasize respect for diversity can strengthen the alliance between the two environments. In addition, educational projects that involve joint activities, such as interfaith celebrations and workshops on conflict resolution, allow children and their families to experience firsthand the benefits of peaceful coexistence and intercultural understanding.

Consequently, the integration of inclusive religious education into family and school dynamics contributes significantly to building a culture of peace. By aligning the efforts of both environments, a cohesive educational environment is created that values diversity and promotes social harmony. This synergy not only enriches the educational process, but also prepares individuals to be agents of positive change in an increasingly globalized and diverse society.

In summary, inclusive religious education, when implemented collaboratively between family and school, emerges as a powerful tool in promoting a culture of peace. Through the appreciation of cultural diversity and the constant presence of peaceful principles in daily interactions, it is possible to form individuals who are aware, empathetic and prepared to contribute to a more just and harmonious society. In this way, inclusive religious education not only enriches the all-round development of children, but also strengthens the foundations for peaceful and respectful coexistence between different cultures and religions.

THE ROLE OF THE FAMILY IN EDUCATION: BUILDING BRIDGES BETWEEN SCHOOL AND HOME

Initially, it is essential to recognize the central role of the family in the educational process, since it establishes essential connections between the school environment and the home. As discussed by Santana *et al.* (2024), the family plays a strategic role in the constitution of practices and values that transcend the formal space of the classroom, contributing to the integral formation of the student. Thus, the relationship between family and school is not limited to pedagogical aspects, but also involves cultural, social and political elements that, when articulated, directly influence the quality of education.

In addition, when considering the importance of a school that goes beyond mere academic training, Silva and Rebolo (2017, p. 183) highlight that "Serpa shows the importance of thinking about a school that recognizes, in addition to the subjects, its paths." In this way, the integration between family and educational institution gains prominence, since the individual paths of each student are shaped by family, community and cultural experiences, which can only be fully understood when there is an effective dialogue between these two environments. Therefore, family participation provides valuable clues about the needs, potentials and challenges inherent in the school trajectory of each child or young person.

Furthermore, it is essential to note that the establishment of a frank and constructive dialogue between family and school does not occur without obstacles. According to Silva and Rebolo (2017, p. 184), "establishing this dialogue and meeting with the different other is a great challenge for teachers." In this sense, at the same time that the family can offer subsidies for the understanding of the student in its entirety, the faculty faces the challenge of recognizing and valuing these differences, as well as overcoming any tensions arising from sociocultural diversity. Thus, the dialogue between teachers, parents and guardians must be guided by mutual respect, active listening and the willingness to understand the other in their otherness.

However, it cannot be ignored that the difficulties related to education also stem from political aspects, and not only from pedagogical ones. By stating that "the main problems of education are not exclusively pedagogical issues, but also political issues" (Dupret, 2002, p. 6), the need to understand that the promotion of dialogue between family and school occurs in a broader context, marked by educational policies, available resources and socioeconomic conditions, is emphasized. Thus, the creation of effective bridges between

these two spaces also requires a political and institutional commitment that guarantees equal opportunities and recognition of cultural plurality.

In addition, the Freirean and Vygotskian perspective, as pointed out by Dupret (2002, p. 7), indicates that "socio-educational action based on the Freire-Vygotsky dialogue comes from dialogue about people's problems." Therefore, the strengthening of the bond between family and school requires a dialogical position that is not restricted to formal content, but that considers the real problems faced by the subjects involved in the educational process. This attitude allows the family and school to act cooperatively, seeking joint solutions to everyday challenges and thus promoting a more humanized education.

Thus, the articulation between the theoretical references presented shows that the active involvement of the family in education broadens the understanding of the paths taken by the students, enhances the dialogue with the school environment and contributes to overcoming the cultural and political barriers that permeate the educational system. Therefore, by integrating the reflections of Santana *et al.* (2024), Silva and Rebolo (2017) and Dupret (2002), it is possible to conclude that building bridges between home and school is an essential element for the integral development of students, as it fosters relationships of understanding, collaboration and respect for differences, ensuring a fairer, more inclusive and transformative education.

TECHNOLOGY, SCHOOL AND EDUCATION FOR PEACE IN THE PRACTICE OF BASIC EDUCATION

The incorporation of technologies in the context of basic education offers significant opportunities for strengthening a culture of peace, since it enables the expansion of dialogue, the appreciation of diversity and mutual recognition between different subjects. In this sense, it is essential to understand that the school, by using technological resources in an intentional and reflective way, can contribute to the formation of individuals who are more aware, empathetic and capable of living in a multicultural environment.

Initially, it is possible to consider that technology, combined with the approximation between family and school, helps to create bridges that strengthen the understanding of the paths experienced by students. When discussing the relevance of the family in the educational process, Santana *et al.* (2024) show that the relationship between home and school directly influences the quality of learning. In this way, the use of digital communication platforms, for example, expands the possibilities of interaction between

parents and educators, allowing the sharing of information and expectations and, thus, contributing to a more welcoming school environment that is attentive to the needs of students.

In addition, technology can help the school to recognize "beyond the subjects, their paths" (Silva; Rebolo, 2017, p. 183), by providing resources that promote contact with different cultural, historical, and social perspectives. Through virtual learning environments, multimedia collections and interactive tools, it becomes possible to present students with different realities, stimulating the understanding that, although there is a plurality of contexts, "cultural diversity and human unity coexist; one does not cancel out the other" (Dupret, 2002, p. 9). In this sense, the insertion of content that values different religious beliefs and traditions, as proposed by Narciso *et al.* (2024), promotes the development of an empathetic understanding of multiple practices and beliefs, favoring a culture of peace.

However, the process of using technology in favor of peace is not without challenges, considering that "the establishment of this dialogue and the encounter with the different other is a great challenge for teachers" (Silva; Rebolo, 2017, p. 184). The presence of technological tools alone does not guarantee mutual respect and attentive listening; rather, it requires careful mediation by faculty. In this sense, the continuing education of educators in the use of digital platforms, the creation of virtual spaces for constructive debates, and the elaboration of collaborative network projects are strategies that can contribute to overcoming cultural, social, and even political barriers, since "the main problems of education are not exclusively pedagogical issues, but also political issues" (Dupret, 2002, p. 6).

Furthermore, the use of technology can be guided by the principles of socio-educational action based on the Freire-Vygotsky dialogue, which "comes from the dialogue about people's problems" (Dupret, 2002, p. 7). From interactive digital platforms, it is possible to encourage students to discuss everyday issues that involve conflicts, injustices or inequalities, seeking joint solutions and developing empathy and social responsibility. Projects that involve *online mediation* between students from different cultural backgrounds, virtual workshops for peaceful conflict resolution, and the use of audiovisual resources that give voice to diverse communities are practical examples of how technology can encourage the construction of a culture of peace in schools.

Thus, the articulation between technology, school and education for peace reflects a scenario in which learning goes beyond the physical boundaries of the classroom and

becomes a dialogical and collaborative process. From the exchange of experiences, the appreciation of cultural diversity and the integration between different agents – family, educators and community – technology becomes a channel that deepens human understanding, stimulates otherness and consolidates pedagogical practices guided by peaceful coexistence and respect for differences. In this way, basic education, by incorporating such resources consciously, can not only strengthen the intellectual formation of students, but also shape citizens committed to building a more just, inclusive and harmonious society.

RESULTS AND DATA ANALYSIS

The analysis of the data collected in the present study indicates that the integration between family, school and technological resources can contribute significantly to the strengthening of a culture of peace in the context of basic education. In line with the reflections brought by Santana *et al.* (2024), it was observed that family involvement, combined with pedagogical practices mediated by digital tools, tends to expand the possibilities of dialogue and mutual understanding between different educational actors. Thus, the main conclusions point to the effectiveness of inclusive and collaborative approaches, capable of promoting both respect for cultural and religious diversity, as discussed by Narciso *et al.* (2024), and the recognition of students' individual paths, as emphasized by Silva and Rebolo (2017).

The significance of these findings lies in the realization that peace education should not be understood only as an isolated component of the curriculum, but rather as a transversal element that permeates the multiple relationships established in the school environment. In other words, the planned use of technology, by facilitating communication between family and school, contributes to the construction of more solid bonds, as well as to the understanding of the different worldviews that coexist in the educational space. These results corroborate the perspectives defended by Dupret (2002) on the need to transcend purely pedagogical issues and consider the political, social and cultural context in which education is inserted.

Regarding the connection of these findings with previous investigations, it is observed that the present study dialogues in a coherent way with the literature that discusses the valorization of cultural pluralism, the importance of intercultural dialogue and the inclusion of different beliefs and knowledge in the school environment. At the same

time, there is an alignment with works that highlight the relevance of family and technological mediation in overcoming the challenges faced by educators when finding the "different other" (Silva & Rebolo, 2017). Thus, the findings presented here reinforce the trend already identified by several researchers, as evidenced by the proposals and theoretical reflections of Santana *et al.* (2024) and Narciso *et al.* (2024).

However, the limitations of this study should be considered in the light of the specialized literature. The absence of a more longitudinal methodological approach, for example, can restrict the understanding of the long-term impact of the integration between technology, family, and inclusive pedagogical practices in strengthening the culture of peace. Although Dupret (2002) has already emphasized that the main problems of education go beyond the strictly pedagogical scope, additional studies with more extensive and detailed outlines would be necessary to explore the political and social complexity that involves such transformations. In addition, future investigations could adopt mixed methods of analysis or expand the number of cultural contexts examined, in order to ensure a more comprehensive and representative understanding.

With regard to unexpected or inconclusive results, some evidence pointed to difficulties in maintaining dialogue between family and school in situations marked by great linguistic and religious diversity. The literature suggests that such obstacles are related not only to structural limitations, but also to political and cultural issues (Dupret, 2002). The recognition of the complexity of these factors may indicate that technology, despite its potential, does not constitute a universal solution, highlighting the need for contextual approaches adapted to local realities.

Finally, suggestions for future research include conducting comparative studies in different education systems, as well as investigating the impact of specific public policies that encourage the critical and reflective use of technologies in strengthening the culture of peace. In addition, research that explores teacher training in different contexts, as well as the role of the community in supporting educational initiatives, could contribute to the improvement of the strategies identified in this work. In this way, it becomes possible to advance in the understanding of the ways in which family, school and technology can, together, promote more harmonious, inclusive and respectful relationships, in line with the principles of an education focused on peace.

FINAL CONSIDERATIONS

The analysis developed throughout this work allowed us to verify that the integration between family, school and technological resources contributes to the strengthening of a culture of peace in basic education. Throughout the research, it was identified that the proposed objectives were achieved, considering that the study demonstrated the relevance of educational approaches that value intercultural dialogue, respect for diversity and the active involvement of the family, as well as the responsible use of digital tools.

From these findings, it was found the importance of understanding peace education as a transversal element, present in different dimensions of the school environment and not restricted to a single curricular component. In addition, the need for inclusive, dynamic pedagogical practices aligned with the cultural characteristics of students was evidenced, thus reinforcing the importance of continuing education of educators to deal with the complexity of the contemporary educational scenario.

In view of the contributions presented, it is recognized that there is still a vast field to be explored, considering the specificities of different sociocultural and political contexts. Thus, it is encouraged that more research be conducted, focusing on theoretical and methodological deepening, the analysis of specific public policies and the investigation of new perspectives and technological tools capable of improving the training process. In this way, it is hoped that future investigations can expand the understanding of the necessary conditions for the consolidation of an education capable of promoting more harmonious, fair and inclusive social relations.

REFERENCES

1. Brasil, Ministério da Educação. (2017). Base Nacional Comum Curricular.
2. Dupret, L. (2002). Cultura de paz e ações sócio-educativas: desafios para a escola contemporânea. *Psicologia Escolar e Educacional*, 6(1). <https://doi.org/10.1590/S1413-85572002000100013>. Acesso em: 06 dez. 2024.
3. Gomes, M. (2018). Educação para Diversidade. São Paulo: Editora Acadêmica.
4. Narciso, R., Oliveira, E. C., Carvalho, I. E., Machado, J. C., Bertolazzi, J. C., & Silva, L. I. (2024). Educação para a paz: cuidar, educar e brincar. *Revista Convergência*, 17(1). <https://doi.org/10.55905/revconv.17n.1-283>.
5. Santana, A. C. de A., Silva, J. B., Rodrigues, D. M., Silva, L. G. da, Pereira, M. N., Santana, J. S. S., & Andrade, C. de. (2024). O papel da família na educação: construindo pontes entre escola e lar. *Revista Políticas Públicas & Cidades*, 13(2), e1010. <https://doi.org/10.23900/2359-1552v13n2-118-2024>. Acesso em: 06 dez. 2024.
6. Severino, A. J. (2014). Metodologia do trabalho científico (23. ed., rev. atual.). São Paulo: Cortez. Disponível em: https://www.ufrb.edu.br/ccaab/images/AEPE/Divulgação/LIVROS/Metodologia_do_Trabalho_Cientifico_-_1ª_Edição_-_Antonio_Joaquim_Severino_-_2014.pdf. Acesso em: 06 dez. 2024.
7. Silva, V. A., & Rebolo, F. (2017). The intercultural education and the challenges for school and teacher. *Revista Interdisciplinar de Estudos em Educação e Sociedade*, 18(1), e14. [http://dx.doi.org/10.20435/1984-042X-2017-v.18-n.1\(14\)](http://dx.doi.org/10.20435/1984-042X-2017-v.18-n.1(14)). Acesso em: 06 dez. 2024.